



Vidyottama Sanatana
International Journal of Hindu Science and Religious Studies

Vol. 2 No. 2 October 2018

Procession Of *Pujawali Mupuk Kembang* At Pura Agung Banjar Adat Gegadon: Hindu Religion Education Values

By:

Ni Made Rai Setyawati¹, I Made Suastika², Made Iwan Indrawan Jendra³

¹³Institut Hindu Dharma Negeri Denpasar

²Udayana University, Denpasar

E-mail: ¹rai.setyawati@yahoo.com

Received: June 19, 2018	Accepted: September 11, 2018	Published: October 31, 2018
-------------------------	------------------------------	-----------------------------

Abstract

One of the ways taken by Hindu people to keep the harmony and prosperity in the world is by performing *yajña*. It is being exercised by *krama* Custom Banjar of Gegadon Kapal by conducting a *ritual* of *pujawali* at the Great Temple of Custom Banjar Gegadon. The temple is a small temple but enthroned by Ida Ratu Gede Sakti. The *Pujawali* is performed exactly on the day of *budha kliwon wuku Pahang*. This research discusses: (1) The form of procession of *Pujawali Mupuk Kembang* at the Great Temple of Custom Banjar Gegadon, Village of Kapal, District of Mengwi, Regency of Badung. (2) The function of procession practice of *Pujawali Mupuk Kembang* at the Temple (3) The Hindu religious education value contained in the procession. The theories being used in this research include: 1) Structural functional theory, 2) Religious Theory, 3) Value Theory. The type of the research is descriptive qualitative. The primary sources for the data are congregation figures, religious figures and public figures, and its secondary sources are in the form of research results of books, articles, which are related with *pujawali* practice. The research instrument is interview guideline by using purposive technique, observation and documentation, the analysis technique, descriptive. The result of the research can be concluded as follows: (1) The procession of *Pujawali Mupuk Kembang* is a series of *pujawali ritual* from the beginning until the end which is closed with *nyineb* ceremony, (2) The function of *pujawali* consists of education, social, and religious function, (3) The values contained within *pujawali* procession is Hindu Religious education values namely *tattva*, ethic and ceremony.

Keywords: *Pujawali Mupuk Kembang* and Hindu Religious Education.

I. INTRODUCTION

Yajna ceremony implemented by Hindus sourced from sacred Vedic literature. The charge of education in the implementation of the *yajna* ceremony through the *Panca Yajna* ceremony. Hindu Religious Education can also be given with regard the concept of *Tri Hita Karana*.

Harmonious relationship between human and human is manifested in social life. A harmonious relationship with the environment is realized by preserving the natural surroundings. Harmonious relationship with God can be realized by prostration devotion to God, with the building of temples and the sacred or ceremonial *Yajna*.

Harmonious relationship between human and *Sang Hyang Widhi* can be implemented with *Dewa yajna* ceremony as practiced by *krama panyungsung* Pura Agung Banjar Adat Gegadon Kapal village. Implementation of the procession can be used as a medium of *education tattva, susila, and acara* for the community and also to the younger generation as the successor to the culture that has a great value. Aside from that, the presence of this study are many things that can be studied in the implementation of the ceremony such as the design, function and value of the implementation of the procession *Pujawali Mupuk Kembang*.

Mupuk Kembang procession is a series of rituals *pujawali* held from 18:00 pm or when the sun began to sink at *piodalan* until sunrise the next day about 06.00 pm. Ritual performed on an ongoing basis with the aim to beatify Him *bersthana* in the Pura Agung and invoke fertility, progress and development of the thoughts, words, and actions that lead to goodness, to perfection, so that His *Asung Kertha wara nugraha* towards all beings, the earth and its contents

Pujawali Mupuk Kembang procession held every 120 days, exactly on *Buddha Kliwon wuku Pahang*. *Mupuk Kembang* procession held in the Pura Agung Banjar Adat Gegadon Kapal village filled with many religious symbols. There are

some uniqueness in this procession so the author interested to conducting research such as:

1. Pura Pura Agung as one *Papeletan* (small temple *disungsung* by *krama panyungsung Banjar Adat Gegadon*) have the meaning or the enormous influence of the other temples in the environment Kapal village like in *Desa Adat Kapal Temple*.
2. The existence of ritual *mabaos* by one *patapakan* in Pura Agung when *pujawali*
3. The ritual be held from 18:00 pm on Wednesday (*Buda Kliwon Wuku Pahang*) until 06.00 pm the next day.
4. Ritual *ngunying* closed by *pamangku* Pura Agung Banjar Adat Gegadon, as a sign of approval or the end of a series of *pujawali*, which is usually not done by *pamangku* at others temple as there is in the Pura Agung Banjar Adat Gegadon when *pujawali*.

Various forms of *upakara* are made and ritual that performed when *pujawali* as offerings to invoke blessings and grace of God. Basically these diverse forms have each of meaning and function.

II. Methods

This study used a qualitative approach, by taking a research location in the Pura Agung Banjar Adat Gegadon, Kapal, Mengwi, Badung. Is the primary source of community leaders, religious leaders and community leaders and secondary sources in the form of research books, articles, relating to the implementation of the *pujawali*. Research instrument by interview guide. Technical determination of informants with *sampling* techniques. Data collection techniques with interview, observation and documentation. The data has been analyzed and then presented through qualitative descriptive technique by using Religi Theory, Theory of Structural Functionalism, Symbolic interactionism Theory and Theory of Value.

III. Results And Discussion

The history of the construction of the Pura Agung with *Pujawali Mupuk Kembang* procession, is inseparable from the incident that had happened villagers attacked Indigenous Kapal plague endlessly. Finally, residents of the Kapal village invoke recovery in Pura Desa. In that invoke, the resident of Desa Adat Kapal vows, if the healing endowed by the Almighty with His manifestations, then the citizens will be able to do *yajna* in Pura Desa Adat Kapal. While, the elders in *Banjar Adat Gegadon* doing a series of rituals when *pujawali* all night called *mayasa Kerti*, to invoke healing for the people of *Banjar Adat Gegadon*, and also healing for the entire residents of Kapal village. After *pujawali*, appears indication that people receive healing and condition of all residents of Kapal village be better.

With the blessing of healing obtained all residents, then the community of *Banjar Adat Gegadon* build Pura Agung and implement *pujawali* by offering a variety of rituals all-night, which is called the *Mupuk Kembang* (Interview with I Wayan Wenten, August 25, 2014). *Pujawali* implementation, have a certain order in accordance with the ethical teachings of Hinduism, starting from the physical cleaning of holy places, *ngunggahang upakara* in each *palinggih*, and arranging *upakara ayaban* will be offered.

The Beginning *Pujawali* procession held in the Pura Agung *Banjar Adat Gegadon*, is *nunjel penimpug* (burn *penimpug*), offering *bayekawonan*, offering *pangulapan*, *prayaścitta* and *panyepuhan* in every *banten* and *palinggih*, *ngias ring Joli* and *Daksina Palinggih*, *nedunang Ida Bhatarā*, *ngaturang rayunan*, *Pamangku* and *Pamaksan* prepare the *Joli* and all *Daksina Linggih* back *tedun disungsusng* by *patapakan* to be implemented *ngabijiang* ritual. After coming from *ngabijiang* there is *Maica-ican* (fun) ritual and the last is *ngalinggihang Ida Bhatarā*

Core procession include: *ngaturang pacaruan* (offering *caru*), *ngamargiang pathirthan* (implementation *pujawali*) praying together, *ngrejang* ritual, *pependetan*

(*wali ngawaliang Pujawali n Ida Bhatarā*), at 5:30 pm offering *ajang linggih*, at 5:45 pm *nglebar* preparation, *nglebar*, *aedan nyejer tigang rahina* (for three days). Final procession include: praying together ceremonies, and *nyineb* ceremonies..

Pujawali Mupuk Kembang procession at Pura Agung *Banjar Adat Gegadon* Kapal village led by *Sulinggih*, and assisted by *Pamangku* in sluhur namely *Mangku Wayan Kertia*, *Mangku* in Pura *Marga Tiga* *Nyoman Sudarsana*, *Mangku* in Pura *Kentel Bumi* that *I Wayan riden*, *Mangku* in Pura *Beji*.

Upakara quantity used when *pujawali* in Pura Agung *Banjar Adat Gegadon* is *madya* quantity. *Utamaning utama* quantity implemented when *pujawali* coincide with the *Purnama / Tilem*. However, when the researchers examined levels of the *upakara* that is the *madya* quantity because its not coincide with the *Purnama / Tilem*. *Upakara* types are used when *pujawali* among others: *penimpug*, *byakawonanan*, *prayaścitta-sakti*, *pangulapan*, *panyepuhan*, *banten sane munggah* (placed) in each *palinggih*: *bantensoda*, *bantendaksina*, *daksina linggih* (*daksina palinggih*), *peras*, *suci alit*, *dapetan*, *ajang linggih*. *Banten* placed in *sambianan* (*Piasan*) consisting of: *polo gembal*, *taman*, *teteg*, *banten ancak*, *banten bingin*, *jerimpen*, *gebogan*, *Pasucian*, *penyeneng*, *banten* are placed / offering below (the court of the temple), *sorohan*, *tegen-tegenan* (*Salaran*), *segehan cacahan*, *segehan agung*, *gelar sanga*. *Upakara* in the holy kitchen, *bantenpejati asoroh*, *suci alit asoroh*, *Anten ayaban tumpeng 7 bungkul*, *banten tumpeng abang*, *soda abang*, *meulam ayam biying mapanggang*.

Mantra used by the master of ceremonies adjusted with a barrage of ongoing *pujawali* ritual. *Pujawali* led by a *sulinggih*, assisted by some *pemangku* that exist in *Banjar Adat Gegadon*.

Human life in this world shall remember their obligation to the God Almighty because He has sacrificed through *Hisyajna*, so that humans can develop and

enjoy all of God's creation. Humans who do not know thanks for the mercy of God is sinful creatures who deserve the misery in the world and in the hereafter. As described in the literature *Bhagavadgita*, III. 10 as follows:

*Saha-yajñàá prajàá sâûpvà
Purovaca prajàpatiá,
Anena prasaviûyadhvam
Eûa vo 'stv iûpa-kàma-dhuk.*

Translation:

really since the first said, after God created humans by way of *yajna*, said: by this (way) you will have to evolve, as well as dairy cattle that meet the desires (own) (Pudja, 2010: 84).

Moving on from the above, in everyday life implemented as a form of liability that actualized through the implementation of a ceremony, which mostly oriented on the use of *Banten*. In *Lontar Dewa Tattwa*, explained that the *banten* is the embodiment of God Almighty, so the structure of *Banten* at a ceremony also serves as the embodiment that recognize the existence of *kanista*, *Madhya*, *Uttama*. The offerings are often associated with religious activities or customs. Every religion justifies every followers to do an offering that caused there is a change in attitudes, especially inner attitudes increasingly safe and quiet.

Banten is not food to be presented to God Almighty. *Banten* is the language of sacred symbols in the eyes of the Hindus. As a language symbols *Banten* is a medium to visualize the teachings of Hinduism. As a medium for conveying *sraddha* and devotion to the omnipotence *Hyang Widhi*. *Banten* as well as local cultural forms that are very sacred in which there are universal values. The main thing is *Banten* as a language symbols is not contrary to the essence of the truth of the *Weda*. Because he sets the mood of the most deep, as revealed by Gertz (1992) that the symbol that motivates human beings to formulate concepts that mood can be a reality.

Educational function in the *Pujawali Mupuk Kembang* procession is the transformation of knowledge as a result of

the educational process wrapped up in religious tradition and passed down from generation to generation in the context of local wisdom.

Social function in the procession *pujawali*, seen not only in the form of control words that always arranged carefully, paying attention to the sacred element because it is the religious atmosphere, but is also evident in the form of *Krama Banjar Adat* Gegadon effort to unite ideas and the ideas and coordinate with each other in the realm of cooperation in order to prepare a variety of infrastructure required in the course of the ceremony on the *Mupuk Kembang* procession.

Aesthetic function in this case serves to create a sense of peace and peace in the human soul, so it will have implications for the emergence of a sense of sincere devotion to *Ida Sang Hyang Widhi Wasa* and a sense of togetherness among humans.

Implementation of religious ceremonies have cultural functions implications for society. Similarly, in the implementation of the *Pujawali Mupuk Kembang* have cultural functions as an act of Hindus in *Banjar Adat* Gegadon in applying the doctrine of Hinduism.

Pujawali implementation of the management functions in the Pura Agung *Banjar Adat* Gegadon can be seen from the *Tri Manggalaning yajna* in that ceremony. *Tri Manggalaning yajna* which consists of the *Sang Yajamana* or who have *Yajna*, the *Sang Sarathi* and the *Sang Mangala* or master of ceremonies in this case could be a *pamangku* or *sulinggih*. The three are interdependent and complementary.

Hinduism can be explained by *sraddha*, because *sraddha* is the framework that forms the basis of the doctrine in the Hindu religion needs to be believed and lived with understanding. Education of the truth or *Tatwa* Hinduism in *Pujawali Mupuk Kembang* procession for society *Banjar Adat* Gegadon, Kapal Village, Mengwi District, Badung Regency, is a form of belief or faith (*sraddha*). *Shraddha* is a trust or confidence which is based on

religion. Religion provides knowledge about the purpose of life and the right path and give respect for life after death. Religion can be also a motivation to do a good deed, so that religion is used to handle on life as it will be able to give you peace of heart and liberate humanity from the darkness in life.

Human is a perfect human beings among all creatures of God's creation. Because if compared to other human beings have the advantage that the mind (*Idep*) with the ability to think humans can distinguish between good and bad that can change and improve their lives. *Sārasamuccaya* 2 states as follows:

*Ri sakwehning sarwa Bhuta, iking
janma wwang juga wënan
gumawayaken ikang úubhàúubha
karma, kuneng panëntasakëna ring
úubhakarma juga ikang
aúubhakarma phalaning dadi wwang.*

Translation:

Among all living beings, just born to be human, which can carry out good deeds or bad, destroyed into good deeds, all the bad deeds; so the point (the reward) become human (Kadjeng, 2010: 8).

Hinduism guiding people to achieve happiness and perfection. Sacred doctrine tends to moral education and character of human. Religion seeks to foster the people to be moral and benevolent man who uses his *dharma* as guidelines. Although uneducated, and poor property, but if the rich nobility like and then the heaven door and *moksha* will be open.

The value of *Pujawali* procession ceremony at Pura Agung *Banjar Adat* Gegadon is an attempt to build harmony of human with God by way: *Bhakti*, with fellow human beings (*Punia*), and humans with the environment (*Asih*). One of divisualisaikan into various forms of *banten*, because in implementation *pujawali* process *banten* or *upakara* is crucial to achieve *trasent* or *kerauhan*, and therefore society *Banjar Adat* Gegadon very confident that the *banten* were used during the *Mupuk Kembang* procession should be in accordance with the provisions

of which has been applicable if you want the ceremony goes according to the expectations of society.

IV. Conclusion

Based on the analysis of processes, functions and values contained in the implementation of the *pujawali* in Pura Agung *Banjar Adat* Gegadon, the research conclusions can be drawn as follows.

1. Implementation of the *Pujawali Mupuk Kembang* procession is a series of implementation in the *pujawali* at Pura Agung *Banjar Adat* Gegadon implemented by *krama panyungsung* Pura Agung. The procession is implemented with a variety of uniqueness that is not contained in the other temple rituals in *Desa Adat* Kapal.
2. *Pujawali* procession in Pura Agung has several functions that include: (1) religious functions; as the form of increased *sraddha* and devotion people against the Almighty, (2) education; as a form of non-formal education can be create the character of the people from *tattva* education, ethics, and ceremonies, (3) social function; as a form of social interaction in the ceremony, (4) the function of aesthetics; as a way to create beauty in form medium of beautiful *upakara* and can give subtlety of the soul, (5) cultural functions; so that the *Pujawali Mupuk Kembang* procession still implemented by *krama panyungsung* Pura Agung *Banjar Adat* Gegadon Kapal, (6) the function of management skills; can teach people in managing a ceremony in the community.
3. The educational values of Hinduism contained in *pujawali* implementation in the Pura Agung is (1) the value of *tattva* education; is how Hindus can perform the *piodalancer* ceremony that *Satwika* accordance with the sources of Hindu religion, so that it can bring a good reward for Hindus itself. (2) The value of education ethics /

morality; ethical and moral formation of the citizens when *pujawali* so *pujawali* can be done well without any unrest among the citizens, and as learning so that people can still behave in an ethical and polite in everyday life, forming harmony in social life. (3) The value of educational events; Of the implementation of *pujawali* Hindu community in *Banjar Adat* Gegadon can move to implement ritual *pujawali* in concept *ngayah* with a sincere heart and a peaceful heart, so thereby realizing peace in society. From some education that obtained from implement of *Pujawali Mupuk Kembang* be obtained *shanti jagadhita* life that can be felt by the people *panyungsung* Pura Agung and the wider community in *Desa Adat* Kapal.

References

- Gie, The Liang. 2004. *Filsafat Keindahan*. Yogyakarta: Pusat Belajar Ilmu Berguna (PUBIB).
- Kadjeng, I Nyoman. 1993/1994. *Sarasamuscaya*. Denpasar: PEMDA Tingkat I Bali.
- Parisada Hindu Dharma Pusat. 2002. *Himpinan keputusan seminar kesatuan tafsir terhadap aspek-aspek agama hindu I-XV*. Pemprop Bali.
- Sudarsana, I.B Putu. 2005. *Ajaran Agama Hindu Upacara Dewa Yadny* . Denpasar: Yayasan Dharma Acarya.
- Wiana, I Ketut. 2007. *Tri Hita Karana: Menurut Konsep Hindu*. Surabaya: Pāramitha.